religions

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Commentary

Sun Tzu and Pater Noster, ethics and religious sense

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Abstract: This brief article comes out from a meditation of actual interest since our world is still confused ad in a suffering state. Why do not try to change something from the human roots?

I wish to explain at my best the deep sense of a book, “Sun Tzu”, the art of war, and the principal prayer of Christianity, “Pater Noster”.

Keywords: Sun Tzu, Holy Bible, Bushido, Christian prayers, Gospel, Science & Society.

This applies to the daily life of all of us. Of course. Never fail to live up to your values, the real ones, which are handed down in the codes of all well-interpreted religions, those of goodness, loyalty, purity of spirit, humility, love for others, and last but not least, love for God, in Christianity, in Islam (which means submission), as far as monotheistic religions are concerned. In the Bible, God, desperate for the infidelity and misery of "his creature", decides to "write his law in the heart of man", and we all know what the good principles of good and evil, ethics, are. In Islam, Allah is merciful, and in Christianity, God is merciful too. In Christianity the only unforgivable sin is the so-called in the scriptures "blasphemy against the Holy Spirit", which means not accepting God's mercy, or not needing it.

misericordia‹mi·ṣe·ri·còr·dia› n.f. Noble feeling of active compassion towards the unhappiness of others, usually promoted by a virtuous inclination to pity or forgiveness.

ETYMOLOGY From the Latin misericordia, der. of miserĭcors -cordis ‘merciful’ DATE 13th century.

What does not accepting God's mercy lead to? To presumption, to self-referentiality, or to entrusting one's judgment of integrity to the changing laws of men that can be the well-known, wealth, prestige, career and other futile values, which often replace "God".

Raise your hand if you were not born with a "need for God". Human beings respond to this need in the most varied ways. In the East, God is the absolute, and is not called God. In Japan, there is Bushido, the law of the samurai, which does not propose values that are very different from the Christian ones.

What do atheists call it? They make one up.

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How many atheists have a thorough knowledge of religion?

Has anyone who swears on the Bible ever understood or read it?

Religion does not take away from ethics, at least if well interpreted. It does not deny science and does not undermine the ability to do science. Religiosity is first and foremost an attitude; meditation and prayer do not take away from man's rationality, they respond to an innate need. God is love, first and foremost.

As scientists or rational beings, is it difficult to accept a "creation story"? It also exists in Japanese mythology, and I think in all peoples. You cannot do science on this, it goes beyond our possibilities and the current scientific method. I am a researcher and I am not ashamed of being a Christian. I asked for it, in a certain sense. I consider creation a work of God, of a supreme intelligence, and I study it with interest, curiosity, love, respect and loyalty. What do I lose by reasoning like this? Another sore point nowadays is the "resurrection of the flesh" which will be like for Jesus, materialization and dematerialization, like with St. Thomas, whose incredulity we must be grateful for the "materialization of Jesus". Matter and antimatter are studied, but we are still far from the fascinating demonstration of the resurrection of Jesus. This is a fascinating scientific problem!

Believing in God gives a "perspective to things", it does not muddy the path towards the truth. There are those who consider believing something degrading for their intellect. Faith is a path, it is a gift and an attitude towards life. It contains all the highest human ideals.

I sincerely feel the need to pray. Always. To entrust and offer my thoughts, my actions and my heart to the Most High, I receive help, not shortcuts, illuminations, support. I offer joys, pains, toils, hopes of every day to His altar. I pray to be able to bear fruit, with His Holy help. It is not a prayer of formulas. Formulas must be meditated on. The apostles asked Jesus to teach them to pray, and he taught the Our Father. Spontaneous prayer on a free theme should be for everyone, even if it would require a certain amount of preparation to be done, but this comes with time, for those who want to delve deeper.

Why would it be important for each of us to offer in our hearts the joys and pains of every day "on the altar of God"? It is like in the story of the wedding at Cana, where Jesus transforms water into wine. The moral of this fact is: Jesus asked men to bring water to work the miracle, and the symbolic meaning is that Jesus (Trinity, one God) works miracles in men provided that man also brings something of himself. He demands it, for the good of man himself, whom He loved until death on the cross. This is the importance of offering ourselves to the Father, with our talents and our miseries and humbly asking Him to bring less unworthy fruits. I find this wonderful.

Let us meditate on
Our Father.

- Our Father who are in heaven-Pater noster qui es in caelis

and who does not look at the sky grasping a sense of infinity and incomprehensibility? The trivial first meaning is that we are all brothers and sisters

- Hallowed be Thy name-Sanctificetur Nomen Tuum

with our actions

- Thy kingdom come-adveniant regnum Tuum

we hope for it because it must be of peace, love and justice

- Thy will be done-fiat voluntas tua

what is the will of God? We have the 10 commandments, we have the scriptures. This statement is terrifying because we cannot know the will of God, except through the gift of wisdom, we can only trust that He has a plan of love for each of us.

- as in heaven so on earth- sicut in caelo et in terra
- give us this day our daily bread-panen nostrum cotidiano da nobis hodie

give us the possibility of having what is essential to live with dignity, our daily bread: a job, what we need as essential, maintaining a poverty of spirit and a sense of essentiality-which is a relative thing-give us a hand to get what we need, to Your honor and Glory

- and do not abandon us to temptation-et no nes inducat in tentationem

here the speech is rather dense. In the Gospel according to Luke it says "do not abandon us to temptation", the Latin says "do not lead us into temptation", that is, do not put us to the test. God always puts us to the test, to train us, but never gives tests beyond our strength. He also put his son Jesus to the test in the desert, through Satan-also a creature of God and at his orders.

- but deliver us from evil-sed libera nos a malo

of course, one would like not to be put to the test, but to be freed from evil by the pure work of God. But God trains, and leads you to a path of liberation from evil. As in the wedding at Cana: to Jesus, if he asks us to bring him water (ourselves), we must bring it to him, give our contribution.

Conclusions

The editor of Nature refused the paper, the author think that It deserved to be published

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